THE INQUIRER

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ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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PARLIAMENT AND CHURCH

Separation and Divorce

AN ASTONISHING bill received its second reading in the House of Commons last week. It is a private member's bill designed to make divorce permissible after seven years of separation of husband and wife. The government virtually asked for its withdrawal, but in spite of the acquiescence of the mover of the bill, the House refused this course of action. It was passed by a large majority. It is unlikely to become law but it indicates the opinion of the House on the subject of divorce. Separation now, it is judged, should form grounds for the annulment of a marriage if it is so desired.

About the rights and wrongs of this we are not concerned. We share what is presumably the general opinion of the supporters of the bill, that the failure of a marriage for decent people—and most people are decent—is a tragedy, and the consequences of this should not be allowed to blast the rest of their lives. Those who seek divorce out of inconsequence of character will seek the causes of divorce anyhow, law or no law, and legislation, except in a penal way, will make no difference to their actions. Men and women should be allowed to make the best of their lives within all the difficulties that human relationships create.

But with this general opinion we are not concerned. There is something of more importance. The general secular life of Western society is becoming separated more and more from the teaching of the Church. In general the Church in all its branches is agreed upon the subject of marriage, it should be indissoluble under all circumstances. Secular society dissents from this, not on the grounds of licence but on those of moral welfare. Separated people, it is argued, in this instance of the private member's bill, should be allowed divorce on grounds of humanity. In Western society—and we have no doubt in other societies also—a double morality is being created, that which the Church or the traditional religion allows, and that which responsible secular opinion permits.

Secular and Church Opinion

This is of supreme importance. It is a matter of consequence in this country that the House of Commons, which in theory commands the Church, should sanction what the Church directly forbids—and forbids in a direct and active manner. Moreover, it is a matter of importance that this division should be accepted without any wide comment by the public. It indicates that there is a division upon the spiritual powers that should dominate a society. Indissoluble marriage, for instance, is one thing to a Catholic who believes marriage is ordained supernaturally by God; it is another thing to those millions of people who do not believe it is imposed in that way. If anything goes wrong with a Catholic marriage then presumably the tragedy of it is borne in the belief that it is the will of God: if anything goes wrong with a non-Catholic marriage then that resource is not open to those who suffer; they must look for some other way out. That there is another way out seems implicitly accepted by public opinion.

The Mending of the Breach

If there is to be any mending of the breach between Church and secular morality, it is this other way that will have to be explored. It has to be assumed that it is a moral way, and therefore under the command of religious insights and convictions. The institution of marriage is not imposed by the fiat of the Church but by the moral insights of those who enter into the state. That this is not merely a verbal statement is indicated by a fact almost entirely lost in the climate of modern opinion. Until the present generation most people in Britain were married through the unamended marriage service of the Book of Common Prayer. This service stated—and still does—that "Marriage was ordained as a remedy against sin and to avoid fornication, that such persons as have not the gift of continency might marry". This statement is rejected by modern opinion. Marriage is a positive moral act and not a negative one. Ideally it is regarded as the blending of two lives upon a heightened level of moral relationship. The responsibility for its continuance is placed not in the hands of the Church but in those who undertake the moral condition. They have to decide what shall and shall not exist between them. Once this is granted then the bond of marriage is not a supernatural but a moral one.

This is the profound division between secular and Church morals today. The Church declares that morality has a supernatural sanction—using supernatural in the sense of another world peopled by other spirits; secular opinion declares that morality arises from the innate spiritual insights of awakened minds and consciences. Church morality is very much on the defensive; it is attacked not in the name of licence but in the name of a morality which, it is claimed is higher than that of the Church. It is this morality which must, if it can, heal the breach between traditional religion and the religious insights of hundreds of thousands of consciously religious people outside the churches.

The New Morality

This morality, in its religious sense, finds its way directly from the moral person to the life of God. The way is not by way of Church as a divinely ordained institution, but by the way of the mind and conscience of the ordinary man. The Church in this sense becomes a congregation of people called into being by the needs and necessities of men to worship God and glorify him for ever. It exists, too, necessarily, to find guidance in moral perplexities under the conscious knowledge and purpose of God.

The essential demand for those who believe in a new morality is not for a new morality at all, but for a new consciousness of the direct relationship between the individual soul and the life of God. Those persons are wrong who believe that moral questions can be settled simply by the will of man; equally those persons are wrong who say that they can be settled by a divinely instituted Church. The true foundation for the moral spirit is a conscious union between the individual soul and the life which gives it power.

"LET US NOT DIVIDED—"

By E. Savell Hicks

(*The following article is taken from a pamphlet,* Counsel For Creeds, *by the Rev. E. Savell Hicks, minister of the Unitarian Church, Dublin.*)

IT IS ALL very well to sing lustily "Onward Christian Soldiers". It is a grand old hymn with an excellent musical setting. By all means let us sing:—

"Let us not divided, but united be;
One in faith, and one in hope, and one in charity."

The sentiment is splendid; but directly you begin to discuss the matter of not being divided but united, each leader of the various sections waves his banner, and says, "Yes, splendid idea. By all means let all these other fellows come and join *us*. That is the true road to unity, one church triumphant—*ours*. One true church—*ours*. One way to heaven—*ours*. One set of correct theological propositions—*ours*. Yes I am all for unity. *We* are all for unity—*on our terms*".

Of course, if a person has strong convictions it is inevitable that he, or she, should express those convictions. We are all naturally out to justify our own position whatever it may be. But there are at least three things to be clearly borne in mind.

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Firstly, we might have the courtesy to let the other person have a different opinion without regarding him or her as either a mental monstrosity, or a deliberate enemy of truth.

Secondly, we might all remember that other people quite as intelligent, and quite as genuinely conscientious as ourselves hold different opinions to our own.

Thirdly, we might bear in mind that Jesus left to the world neither formalised doctrine, dogma, nor creed. These are all the products of ecclesiastics, who produced them gradually amid much controversy extending over some hundreds of years. In other words they are human opinion decked out in official form.

As regards the first: even if someone does venture to differ from you in outlook or idea on religious matters—is he therefore to be regarded as a kind of theological criminal? May he not be as honest, even more honest, than yourself? Many people are hardened into creed-mongers even before they reach maturity.

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They remind me of the petrified articles sold in limestone districts—birds' nests, flowers, tree branches and so on. They have been placed in the grottoes from whose roofs the lime-impregnated water drips constantly, and as it drips the lime deposit hardens on the article subjected to its action, until after a while it becomes entirely encrusted.

Similarly, these people have been placed in the dripping wells of their particular ecclesiastical formation, and the dogma-charged waters of some church have been dribbled over them—drip, drip, drop, drop,—until gradually, almost imperceptibly, they have been coated over with a hard casing of credalism.

"I should not send him to that school if I were you. They are mainly the other sort you know." Drip, drip, drip.

"You are doubtful about this or that? Don't be absurd. Here is the ready-made answer to your question. You do not think it's a satisfactory answer? That's just being perverse. Look at all the clever people who accept it." Drip, drip, drip.

"Better send him to this or that university—it is the one which stands mainly for *our* way of thinking. In fact, send him, or her, to the other at your peril." Drip, drip, drip.

"Try and get into such and such a firm, or club—it has the proper religious tone." Drip, drip, drip.

Do you wonder at the number of human petrifactions you encounter in life?

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As regards the second points. It should be fairly obvious that the brain power, and even the spiritual gifts, and the moral fibre of humanity are not the exclusive property of any one sect, creed, religion or denomination.

They are drawn from every section of the race. Humanity's many martyrs and heroes are limited by "neither border, nor breed, nor birth". They belong to mankind in its struggle through the ages to express itself at its highest and its best. To pretend that this is not so, or to ignore the fact, is the result of either ignorance of history and of literature, or an indication of perversity of mind.

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As to the third point, let anyone with a candid mind, unwarped by preconceived ideas, and with even an elementary knowledge of theology and church history answer the following questions candidly.

What catechism did Jesus devise?
What dogma did he ever formulate?
What specific doctrine did he ever sponsor?
What form of church government did he ever initiate?
When did the say anything about "mixed marriages", infant baptism[1] being essential to salvation, forms and ceremonies, or in fact the whole paraphernalia of various kinds that passes current for Christianity. All this is the work of later minds, and later ages elaborating, and adding on to the original message of the Master.

Let us grant, if you wish, that some of these accretions were started by Paul or Peter, or some of the other disciples in a very elementary form.

If you read your Gospels carefully you will observe that even in the life-time and presence of Christ, the apostles misinterpreted and evidently did not understand what he was trying to make them understand.

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Even in his lifetime they were disputing and arguing among themselves as to who should have the key positions in the new Kingdom of God (which they expected was to arrive on earth immediately and during their lifetime) despite the fact that Jesus had told them it cometh not by observation, and that it was an *inner* Kingdom of spiritual vision and power. And Jesus rebuked them sternly. After his death, their disagreements continued over the admission of Gentiles to the Christian movement, and on other matters. Paul tells us he "withstood Peter to his face", and in one of his epistles he immortalises the birth of sectarianism by denouncing the rise of dissension, and reproving those who say, "I am of Paul, or Apollos or Cephas (i.e., the rock—Peter in other words) or Christ". He demands indignantly, "Is Christ divided: Were ye baptised into the name of Paul?"—and he goes on to thank God that he did not baptise any of them except Crispus and Gaius, lest they should say they were baptised into his (Paul's) name.

In other words the great Apostle to the Gentiles recognised the fact that Christianity is something wider, deeper and better than any one of the various parties that compose it.

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Does it ever enter the heads of the learned counsel for creeds, one wonders, that there is the dreary possibility that none of the sections is wholly and absolutely right? That none of them can possibly be wholly and absolutely right, since we are only poor little finite creatures trying to wrestle with and interpret infinite problems, exhaust infinite possibilities and define an Infinite Power, all of which obviously are beyond the range of our capacities?

Does it never strike them that it is really an extraordinary impertinence to dogmatise as we often do concerning these matters? That *absolute* Truth is as far above our grasp as the stars that glitter in the sky above, and that the wastage of time involved in all the raging and raving about dogma is just fantastic, foolish, and utterly at variance with Christ's own teaching and example?

Large sections of humanity are frankly non-religious, not because they are really indifferent to the problems of Time and Eternity but because they are disgusted at narrow-minded dogmatising, gratuitous interference with other people's views and thoughts, and intolerance of opinions honestly held by other followers of the Christian tradition.

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[1] Jesus himself was circumcised according to Hebrew practice as an infant, and baptised as an adult, in the Jordan by John the Baptist.

IT OCCURRED TO ME

Muriel Hilton

"THE SOUL has this proof of its divinity", said Seneca, "that divine things delight it."

The very word "delight" lifts our spirits and brings a smile to our lips for though life is difficult and often sombre, everyone has flashes, like beams from a lighthouse that illumine their path from time to time. Without them we would give up in despair and find the way not worth treading. These things that give us delight are mostly everyday things or are derived from the works of those creative people who have felt the impact of wonder and joy from life itself. And aren't the poems and pictures which mean most to us those which enkindle our eyes to behold the common things with wonder and surprise? We, all of us, enjoy the company of children because they look at things with delight and we enjoy the company of those of whatever age who have retained a capacity for enjoyment. Religion as well as the arts should deepen our feelings of delight in those things which are so abundantly given us. As Eric Linklater has said, "The artist —the poet, the painter, the musician—lives on his delight in life, when he is not distraught by his despair of it; and his example, who is creator and critic too, suggests that an admirable purpose for education is to expand our faculties of such enjoyment, to engage and hold our appreciation of life by teaching our eyes to see, our ears to listen, and our minds to savour and assess their impressions against a proper scale of values".

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Margaret Kennedy, the novelist, tells us that a discussion of the stars and of their strange effect upon the human mind, once prompted a tough, hard bitten old sea captain to describe a "very queer fancy" which had assailed him on a calm summer night in mid-ocean, while he stood on the bridge of his ship and surveyed the heavens. She was present at the time and wrote down the exact words he uttered immediately afterwards. Here they are:—

"I'm not a fanciful man by nature. But all of a sudden I said to myself—There's something going on! I had this idea you know that the stars are thinking. And the sea was thinking. And so was I thinking. Why, I said to myself, there's certainly something going on and we're all in it. Or, put it another way. Somebody was thinking. And we were all no more than Somebody's thoughts. Very surprised I was. It quite took me out of myself if you follow me. It was a very queer fancy. I never had such a fancy before and I never have since."

It is the feeling that "there's something going on" that gives us all the deep conviction of some kind of reality beyond that of our sense, and it is religion that prompts us to stay our hurrying footsteps from time to time to try to understand those flashes that come to us from the unknown.

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A neighbour recently lent me a book of sermons by a very well-known preacher and broadcaster. I started them with much interest knowing the reputation of this minister, and after a while I experienced a vague feeling of depression. Not that the writing was depressing. Far from it. It was full of a certainty and conviction that left no room for question, doubt or the open mind; there was no sense of humility before the great mystery of life; no universal conception, all the illustrations being drawn from Christian sources. The minister knew all the answers, and having always found dogmatists depressing, it was not long before the book was put on one side to return to my neighbour as soon as possible.

The next evening I went to see our local Repertory Company act in *The Indifferent Shepherd* by Peter Ustinov. I knew nothing of this play, only the reputation of the playwright. The central character is a clergyman who loves and understands people, who feels the artist's joy in the beauty of nature, but having no cut and dried formula to preach is thought ineffectual. His brother-in-law, on the other hand, reminded me of the author of the book I had just perused. He believes that a preacher must see everything in black and white; that to deal in shades of grey means the weakening of conviction and the losing of the common touch. The two contrasting types were very well drawn and it was absorbingly interesting to see the action resulting from the different outlooks. *The Indifferent Shepherd* had no ready-made rule-of-thumb solutions to problems, but he was humane, compassionate, understanding and infinitely lovable. I left the theatre more than ever convinced that the way of "open minded certainty" is the only possible temper of mind to cultivate, not only in theology but in all spheres of life. On reaching home I looked up this passage of James Martineau's, "Those who tell me too much about God; who speak as if they knew his motive and his plan in everything; who are never at a loss to name the reason of every structure; and show the tender mercy of every event; who praise the cleverness of the Eternal economy and patronize it as a masterpiece of forensic ingenuity; who carry themselves through the solemn glades of Providence with the springy steps and jaunty air of a familiar, do but drive me by the very definiteness of their assurance into an indefinite agony of doubt and compel me to cry, 'Ask of me less and I shall give you all'."

A NEW CONTRIBUTION TO UNITARIAN SCHOLARSHIP

By H. Lismer Short

DR. H. J. McLACHLAN, acting principal of Manchester College, Oxford, following in the footsteps of his learned father, has written a book which will be of equal interest to the historical specialist and to the ordinary Unitarian reader. It is *Socinianism in 17th century England* (Oxford University Press, 25s.). He has taken up the story where Dr. E. M. Wilbur laid it down at the end of the first volume of his great *History of Unitarianism* (when are we to see volume II?), and has told us how Socinian doctrines were received in England after the Socinian churches in Poland had been destroyed in the Counter-Reformation. It is a record of one stage in the growth of the great Unitarian principles of freedom, reason and tolerance.

Dr. McLachlan begins with chapters on the origins and character of Socinianism in Europe, on the early contacts between Poland and England, and on the way in which Polish religious leaders, exiled to Holland, were able to spread their teachings in the English religious world. Socinianism became a religion of the printed book. Dr. McLachlan shows, from the frequency of quotation and from the catalogues of libraries, how widely Socinian books were read in 17th century England.

Their chief influence was not on the Puritans, who were mostly orthodox Calvinists, but on the High Church party in the Church of England, who were Arminian. The Oxford rational theologians, Chillingworth and Hales, with Lord Falkland as patron, and the Cambridge Platonists, were strongly influenced by their reading of Socinian books, and accepted the Socinian principles of fredom, reason and tolerance, even if they did not wholly share Socinian doctrines about God and Christ. Minor figures like John Webberley and Thomas Lushington were more completely Socinian, and had to face opposition. Paul Best, who had travelled in Poland, was imprisoned by the Westminster Assembly. These heroes should be more than names to us.

Dr. McLachlan tells again the moving story of the Gloucester schoolmaster, John Bidle, writer of Unitarian bopks, who was saved from death by Cromwell, and shows how from him there developed a vigorous and organised, if small, movement of Unitarian congregations in London. He recounts the work of Thomas Firmin, philanthropist and publisher of Unitarian tracts (someday we hope to see in print Dr. H. W. Stephenson's study of this fine man), and of other Unitarian worthies of the latter part of the 17th century. He briefly indicates the influence of Socinian ideas upon Locke and Newton, who were to dominate the thought of the 18th century.

Then the story seems to come to an end. Socinianism ceased to exist as an organised movement or a distinct teaching, being lost in the general Latitudinarianism of the Anglican Church of that period. It is strange that Unitarianism later developed among the Presbyterians, who in the 17th century had decreed the death penalty against it, and declined in the other religious bodies where it formerly had found friends. Dr. McLachlan suggests that this was due to the frequent Trinitarianism of the Anglican liturgy, in contrast to the

metrical psalms of the Dissenters, addressed to the Creator alone. But this seems hardly an adequate explanation. Can it be that Calvinism was not just sterile orthodoxy, but could itself develop into the "Rational Dissent" of Priestley, given the social, economic and intellectual conditions of the time? Unless that is so, our claim to be descended from the ejected ministers of 1662 and the congregations licensed under the Toleration Act is a little hollow. Modern Unitarians are sometimes a little too fond of throwing stones at Calvin, their ancestor.

Indeed it may be that if the Unitarianism of Priestley and Belsham is in any way descended from Socinianism, it is chiefly through the rather secular and political mind of John Locke; and we might do well to look back and see if there were some good features in Socinianism which he failed to transmit—their doctrine of the work of Christ, or their social theories, for example. "Reason" may mean something more than critical ability; it may mean "the naked apprehension of divine truth". "God within thine own mind", of which the Cambridge Platonists wrote. And tolerance may be not just a willingness to debate, but an all-embracing love.

Let the reader judge these things for himself from Dr. McLachlan's fascinating book, in which the weight of learning and research never hides the human interest of the story.

A CRITIC'S NOTE-BOOK

CULTURE AND RELIGION

By E. W. Martin

SOME YEARS ago Arnold Bennett compiled a guide to literary taste; it was a progressive manual conceived as a means of guiding the judgment of the reader by easy stages. But probably the work was based upon a fallacy because the thoughtful man or woman will be drawn to books that have meaning, that strike significant notes and produce enjoyment.

One writer who appeals to the Christian conscience of our age is Matthew Arnold. Like Ruskin he was a nineteenth-century man with a mind that was modern in our sense of the term. Arnold wrote his book *Literature and Dogma* because he felt that a belief in miracles was not nearly so important a matter as the insistence upon what he called the natural truth of Christianity.

In a preface to the book, written in 1873, Arnold referred to the revolution, the inevitable revolution "befalling the religion in which we have been brought up". He is not primarily a theologian, but an artist who realises that the religious aspiration in man is akin to the creative impulse. He begins with the affirmation that religion must rest, not upon miracles and the supernatural, but upon something which is verifiable. Born in an age of scepticism, he was himself a sceptic. Unlike Goethe he possessed no great divinatory power. He was a reasoner who could write beautiful prose. His general attitude may be summed up in one quotation: "Even for apprehending this God of the Bible rightly and not wrongly, science, and what so many people now disparage, letters and what we call in general, culture, seem to be necessary".

Putting little reliance of the metaphysical proofs or any such demonstrations, this poet-critic who speaks to us over the years is more interested in the experience of God of which people are aware in their own lives. But he shrewdly tilted his lance against those who are prone to lean too heavily towards natural, as distinct from revealed, religion. The basic dogma, he says, common to both types of religion, is the Great Personal First Cause. Those who think deeply about religious issues often find themselves repelled by the idea of eternal punishment, or perplexed by the doctrine of the Trinity and at once set about purifying and rationalising: "the Unitarians are, perhaps, the great people for this sort of partial and local rationalising of religion; for taking what here and there on the surface seems to conflict most with common sense, arguing that it cannot be in the Bible and getting rid of it, and professing to have thus relieved religion of its difficulties".

Arnold declared that such an attitude revealed an intellectual shallowness, but a study of this book and of Christianity as it is observable now, will rather suggest that the failure lies in the imagination, in man's sense of unity with God. It may be true that once there is an acceptance of the Supreme Personal First Cause, there is nothing irrational in the deductions which follow from it. But that is not the crucial point.

The value of such a book as *Literature and Dogma* is mainly artistic, not theological. It makes us aware of the relation between religion and culture and of the dependence of one upon the other. Arnold is not to be taken as a serious critic of Christianity today, but he is still a serious critic of the rationalist temperament in religion. So little can definitely be known that those who rely rigidly upon metaphysical proofs and intellectual demonstrations will not come to realise that religion is an active power within. If it is not such a force propelling man towards light and towards a daily righteousness then it is no more than a shadow of itself.

Religion, that is to say, is more than mere disputation, more than the naive apology of the rationalist for his timid faith. Such a religious substitute may have been assumed for the sake of convenience as something preferable to disbelief; it may be accepted in the way in which a scientist accepts the result of an experiment. It may be true, just and logically sound, but it will be far indeed from that sweetness and light, that urge towards righteousness, which Arnold thought of as true religion.

The greatness of Christianity, according to this poet, was to be found in the "method and secret of Jesus". This did not involve mere argument about any theological abstraction: it was not speculative, but affirmative. Jesus wished to renew man spiritually, to enable him to realise all his potentialities. The idea that Christianity had reached the peak of its development was as nonsensical for Arnold in his days as it is for us in ours.

A faith in the practice and intuition of Jesus, a desire to follow his methods and to grope for his secret which was true righteousness—this is the core and the mystery. Church dogma has hindered the expansion of this religion of Jesus Christ. Yet in the hearts of those who are more liberal Christians there must be an understanding of the fact that the heart and its message is as welcome and as necessary as any of the cold restraints of a scientific rationalism. If Arnold can help us to learn that lesson he will remain a power in a world that is becoming starved of the "sweet reasonableness" of Jesus.

REVIEWS

LIFE AND INSTITUTIONS

Mr. R. H. Mottram's New Novel[1]

GEOFFREY SKENE, an old fictional friend of Mr. Mottram, is called to a Juvenile Court to help if need be in the case of an orphan girl who is in need "of care and protection". She is a shadowy figure who doesn't speak at all during the proceedings. She is seen to be, through Geoffrey Skene's eyes, the product of an ancestry for which she is not responsible. This ancestry in Mr. Mottram's hands is very much alive. In incident after incident he creates the life of three generations, and with great skill brings it all to a conclusion in the shadowy elusive figure of the girl orphan.

The court in fact is engaged upon an impossible task, it is trying life; long before the case is finished life is trying the court.

But everyone comes out of it very well, most of all Geoffrey Skene. He is now grown old, but his artist's imagination is as alive as ever, and through it he confronts institutions with something much bigger than themselves. *E.G.L.*

FAITH AND FREEDOM

Some readers may feel that the Spring Number of *Faith and Freedom* (1s. 2d., post free, from 23 Charlemont Avenue, Liverpool), is full of still reading, but the food for thought which it provides is varied, stimulating and satisfying. The most important article, in the opinion of one reader, is Marjorie Easton's on "Non-Attachment and the Modern World". Arguing that modern civilisation has too much concentrated on self-expression, but cannot "put the clock back" to any philosophy of self-mortification, she works out the possibilities of "God-attachment" as a glorious opportunity for an age of rational goods, shorter pay-packets and a need for social leadership. (It is first-rate Lenten reading for modern Unitarians.) R. M. Entwistle's "New Beatitudes" which follow it are useful material for a series of meditations; but how wordy compared with Matthew

[1] *"One Hundred and Twenty-Eight Witnesses", by R. H. Mottram. Hutchinson, 9s. 6d.*

v., (14 beatitudes in number and each nearly twice as long!). Two articles are reprinted addresses given at the Lund Conference of the I.A.R.F. last July. Dr. Conrad Lönnqvist, of Stockholm deals interestingly with the suggestions of modern scientists that the Universe has a spiritual basis; and E. A. Cahill, of Boston, Mass., examines the kind of contribution a Liberal Church has to make in an age like our own. J. Tyssul Davies' article on Peter Ustinov's play, *The Indifferent Shepherd*, reveals some of the difficulties in aim and method which a modern parson has to tackle. The careful examination of two healing incidents in St. Mark's gospel by Francis Terry is another example of the excellent work on New Testament subjects of which this writer is capable. We look forward to many more contributions of this kind. John Redwood Anderson's contribution on "The Fourth Mysticism" is meaty writing which makes us look forward to Part 2 that will give his own conclusions. *A. W. V.*

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NEWS REVIEW

RESIGNATIONS

THE HIBBERT TRUSTEES have accepted with great regret the resignation of Dr. G. Stephens Spinks from the editorship of *The Hibbert Journal* as from July next. We understand from Dr. Spinks that he is taking Orders in the Church of England and expects to be ordained by the Bishop of Manchester within the next few weeks.

The Rev. Ernest Lear is resigning from the ministry of the Hale Chapel and is to enter business. The Rev. John Unsworth has resigned from Mary Street Chapel, Taunton, and is entering politics. The Rev. Howard David Wiard, of Trim Street Chapel, Bath, has been appointed Assistant in Hebrew at Glasgow University and is to take up his new post in October.

PULPITS VACANT

THE following pulpits are at present vacant, and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly, and *not* to the church concerned: Blackpool: North Shore; Bolton: Halliwell Road; Brighton; Bridgwater; Chowbent; Crewe and Nantwich; Dewsbury and Wakefield; Fulwood; Gloucester; Hale; Heywood; Ilminster; Newport, I.W.; Northampton; Aberdare: Old Meeting.

John Kielty,
Secretary of the General Assembly.

A LIBERAL CHRISTIAN MOVEMENT IN ITALY

A note elsewhere in this issue records the founding of a new Liberal Christian community in Paris. Below we are able to give a report of a new Liberal movement in Italy.

"The third conference for a Religious Reform was held in Rome on December 16-17, 1950, under the sponsorship of a group of people whose Movement has been active in Italy during the last four years. During this period several meetings and conferences have been held in Rome and other towns and cities in Italy which have been attended by people from different countries. In Italy the Movement for a Religious Reform includes men and women from various religious and philosophic trends, Christian and non-Christian, who have joined in the common aim to attain religious freedom.

"At the opening of the Conference, Dr. Aldo Capitini, President of the Committee, reported at length on the work accomplished during the last year and on the results of the meetings that were held in Bergamo and Bari, respectively in April and June, 1950. He pointed out the fact that at the Bari meeting a gathering of representatives of different traditional religious denominations and of progressive and reform trends was held in South Italy for the first time. He mentioned the publication of some books pertaining to the subject, among which *New Sociability and Religious Reform*, by Aldo Capitini; the visit of Dr. Capitini and Dr. Borghi to the World Convention of Religions on the foundation of Peace, that took place in London from August 17-24 last; the many personal contacts and private reunions that were fostered in order to arouse the interest of people for a religious reform; the projected campaign of free interpreters of the Gospel; the plans of a Meeting of East and West for September, 1951, to which religious scholars and personalities from Asia are invited.

"This Report of the President of the Committee was followed by a Report by Dr. Lamberto Borghi, from Pisa University, Counsellor of the Committee for a Religious Reform, on the importance of religious freedom and religious values in our time. Dr. Borghi dealt with the ideals stood for by the Vedanta Movement, by the Friends and by the International Association for Liberal Christianity and Religious Freedom."

"THE CHRISTIAN CHURCH OF THE BEATITUDES"

A new French religious periodical has appeared this year with the title *Esprit et Vie* (Life and Spirit), edited by Rev. André L. Loevan, of Paris. The title derives from two texts which stand beside it on the front page: "The words that I speak unto you, they are spirit and they are life" (John vi, 63), and "The Letter killeth, but the spirit giveth life" (2 Corinthians iii, 6). This monthly paper is the organ of the "Eglise chrétienne des Béatitudes", a new liberal Christian church founded in Paris. In a leading article, M. Loevan sets out the basis and aims of this new Christian community; here are some extracts:—

"The Christian Church of the Beatitudes is a community of free believers, anxious to preserve the independence of the individual conscience. It desires to reconcile faith and reason, prayer and action, and therefore to separate the ever pertinent Gospel message from its mythological accretions, to express it in modern language and to found daily life on the ideal of the Beatitudes. Far better than dogmas and creeds, which are the sediments of long forgotten theological passions, these Beatitudes, the charter of the present and the promise of the future, constitute a confession of faith capable of uniting all Christians across and in spite of their doctrinal and other differences. It is necessary to restore to the world the Master, who has been too long hidden. The revolution of Christ in the hearts of men must build 'the new heaven and the new earth, wherein dwelleth righteousness'. 'God is Love'; 'Who loveth is born of God'. Jesus of Nazareth, faithful to his mission unto death on the cross, showed this perfect love: he is therefore the Son of God, the 'Way, the Truth and the Life'. The Christian Church of the Beatitudes acknowledges the absolute independence of the spiritual life as regards the forms and formulas in which it is expressed. Nevertheless, the soul being incarnated, symbols and religious art are of importance. The Christian Church of the Beatitudes consequently affords a prominent place to music and gives to the liturgy its proper dignity. Holy Communion is at the centre of its worship, and Christians of all denominations are welcome to take part without abandoning their own conceptions. The dedication of infants by parents, and, after religious instruction, the baptism of adults are practised. In the study of the Bible, the historical method is followed without any preconceptions. The Christian Church of the Beatitudes willingly collaborates with all movements for the reconciliation of religions, churches and peoples, and for the material and moral evolution of mankind."

It remains to be seen whether and how far this new group of religious liberals meets the need of men and women in France who have become estranged from Catholic or Protestant orthodoxy. Meanwhile, we may cordially salute M. Loevan, who is an individual member of the I.A.R.F., and his fellow-worshippers as members of our wider household of faith. *K. T.*

Aberdare: Highland Place.—The Annual Meeting of the congregation was held on March 1, 1951, and it was with profound regret that the meeting accepted the resignation of Mr. J. L. Rowlands as Secretary. Mr. Rowlands has occupied this position for well over a quarter of a century and has rendered the congregation faithful and diligent service and only his failing health prevented his continuing in office. Reference was made to his great financial generosity to the movement in general and to his own church in particular. As a newspaper proprietor he occupies a position of great honour in Aberdare and has always expressed his Unitarianism in a practical way through the tolerance of that paper. His minister referred to him as a man of peace, a man who desired to bridge all gaps and a man who walked the middle way with dignity. Mr. John Rees, a young member, was selected to take his place. The hard working and efficient Treasurer also announced his pending resignation and another young member, Mr. John Morse, was appointed Assistant Treasurer. The church has added 18 to its membership and 40 scholars to the Sunday School since 1945.

NEWS FROM THE WEST

From our Western Correspondent

THE Western Union Committee, at its recent meeting at Taunton, had a very full Agenda. The attendance was smaller than usual; some of those present had difficulty in returning home, owing to the railway strike. Reference was made to the death of the Rev. W. G. Topping, for many years a valued member of the Committee. As the Penscot Conference will begin within 12 days of the W.U. Assembly, on May 23, it was decided that the Ministers' Meeting, usually held on the day following the Assembly, should be cancelled this year. Plans for linking neighbouring churches in "sister churches" served by one Minister were discussed, and detailed recommendations made.

At Bridport, at a gathering of the Mothers' Meeting, a presentation was made to Mrs. Randall Jones, in appreciation of her services to the mothers during the past 24 years. At the Cheltenham Women's League, when Miss T. Flower Mills resigned the Press Secretaryship on account of age, hearty thanks were expressed for her unceasing work for more than 25 years. The usual Good Friday visit of the Exeter Unitarians to Crediton will take place again this year, and the Rev. D. B. Fraser will shortly celebrate the 33rd Anniversary of his settlement at Exeter.

The Crewkerne Chapel was well filled for the School Prize-giving, the Address was given by Mrs. G. M. Burnett, the W.U. Sunday School Secretary, and about 40 prizes were presented. The Crewkerne School is now the largest in the Western Area; it is regretted that there has been a serious decline in the Cirencester School, formerly the largest. The Collumpton and Ilminster congregations report that they are in a good financial position, though heavy expenditure on the outside of the Collumpton Chapel will call for a grant effort in the near future. The reopening of the Moreton Chapel, after redecoration, attracted a congregation larger than usual. An Old Age Pensioners' Service at Newton was conducted by the Rev. C. G. Toone, and the Address was given by a Salvation Army Captain. At a recent meeting of the Sidmouth Women's League, the visiting speaker was the local Congregational Minister.

Doncaster.—At the well attended Annual Congregational Meeting on February 17 the Secretary, Mr. Shepherd, reported a year of intense spiritual and social activity in which 14 Special Services were held and a substantial increase registered in the average Sunday evening attendance. The Treasurer revealed a record annual expenditure of over £1,100. There had been an increase in the Sunday offertory. Mr. Parkinson, the Minister, thanked officers and congregation for their loyal support during the year. The Chairman, on behalf of the meeting, wished both Mr. and Mrs. Parkinson a very happy and successful trip to America.

ALEXANDER ROBERT ANDREAE
A TRIBUTE

It was twenty years ago that there visited me one evening, one who was to become to my wife and me, as to so many others, the wisest and kindest of friends. Some months before his death I saw him again at Poole, for which I am glad; for although he was then frail, I am able to remember him as he was during all those years, full of interest in our concerns, full of desire for our welfare, full of faith in and hope for our work, full of wisdom and humour and affection.

To say this is to tell you what Alex. Andreae was in himself, and not only what he was to us. He never used a visit to him to tell you how he was getting on, but to hear what was befalling you. There are indeed two races of men—those who use others to build up themselves, and those who use themselves to build up others. To this second, this small and invaluable race, Alex. Andreae notably belonged. Those of us who had the privilege of his friendship are, we know, literally increased in our stature, in our wisdom and awareness; and now that he has gone some of him lives in us.

Although it is so many years since his deafness obliged him, with lasting grief, to give up his ministry at Gee Cross, he still has friends there who will feel this with me. "He is still looked upon", writes one of them to his family, "with reverence and an overwhelming feeling of friendship . . . we have a deep affection for him, which is still as fresh as when he was our beloved Minister". This after 40 years! Might it be so of all of us!

In 1928, when the General Assembly was formed, Mr. Andreae, like his friend, Dr. L. P. Jacks, felt unable to join it. But I have known no one who more fully and finely expressed the spirit that should be ours—who showed a more continual, a wiser or more vital interest in our Churches, our Ministers, and our people; who more faithfully read The Inquirer, contributing thereto some of the most profound thought that has appeared in its pages.

He was fortunately endowed in that his stature of body matched the stature of his spirit. I remember him last September, at the age of 76: I see again his noble head with its thick silver hair, his penetrating eyes, his kind smile, and his still tall figure as he waved us goodbye at his gate. I am glad that I saw him last like that; and that at the end he slipped so gently away.

He left this message: "If anybody wants to say anything about me let him say this:—

> 'for what he was able to give us,
> God bless him!
> for what he was, and was not
> God forgive him'."

I should, however, in this tribute, which I pay with much gratitude, like to end with the first of these prayers: "for what he was able to give us, God bless him!" Amen! *Gordon Stuart.*

TOM BALLANTYNE

(The following notice has been much delayed)

Tom Ballantyne died on October 6, 1950, in his 78th year, at the home of his sister, Mrs. Forrest, 54 Munro Road, Jordanhill, where he had resided for the past eight years. With his passing another link has been broken in a chain of events stretching over a period of 150 years of Unitarianism in Glasgow. Born in the year 1872 during the ministry of the Rev. Page Hopps, who incidentally officiated at the Christening Service, Mr. Ballantyne was throughout his life a devoted member of the church and an active worker for our cause in Scotland. Descended from Scottish Covenanting Stock, the Ballantynes have been intimately associated with Unitarianism since the inauguration of the first Glasgow Church in 1810, a remarkable if not unique record; and in the life of the late Mr. Ballantyne the family tradition has been nobly upheld.

Retired from business, for the past 16 years Mr. Ballantyne devoted much of his spare time to Church affairs, and as Factor for the Properties, and Technical Advisor to the Rehabilitation Committee, his wide practical experience and sound judgment proved of great value to the Church. He was an enthusiastic supporter of the Church Rehabilitation proposals.

Mr. Ballantyne, who was a member of the Institution of Civil Engineers, had a distinguished professional career, and was responsible for the carrying out of many important contracts including River Clyde Purification, Indian Railways, and extensions to Waterworks at Glasgow and Perth.

"Uncle Tom", as he was affectionately known to the Sunday School, will be sadly missed by the younger generation who, alas, will no more look on his friendly countenance, nor experience the pleasure of listening to his delightful talks and stories.

To us of the present generation, on whom rests the responsibility for continuing the work of our churches, so faithfully done by our predecessors, the life of Tom Ballantyne will act as an inspiration and a guide in our efforts to speed the day visualised by Burns, "When man to man the World o'er, shall brothers be for a' that".

CALENDAR

SUNDAY, March 18th, 1951

Aberdare, Highland Place, 11 and 6.30, Rev. D. Jacob Davis.
Aberdeen, Un. Church, Skene St., 11 and 6, Rev. Gordon Beverley.
Aberystwyth, New Street Meeting House, 11, ——.
Accrington, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. Eric Phillips.
Ainsworth, Un. Chapel, Knowsley Rd., 11 and 3, Rev. Benjamin Gill.
Ansdell. (See Lytham St. Annes.)
Ashton-under-Lyne, Richmond St., 6.30, Supply.
Astley, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. Mather.
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance.

Bath, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. Wiard.
Belfast, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. Agnew.
Belfast, First Church, Rosemary St., 11.30 and 7, Rev. W. J. Wharton.
Bessels Green (nr. Sevenoaks), Unitarian Ch., 11, Rev. John Kielty.
Billingshurst, Free Church, South Street, 11.15, Rev. J. Martin Hall.
Birkenhead, Un. Ch., Bessborough Rd., 6.30, Rev. Edgar W. Hill.
Birmingham, Church of Messiah, Broad St., 11 and 6.30, Rev Gordon Stuart.
Birmingham, Moseley, Un. Ch., Yardley Wood Rd., 6.30 Mr. J. Pye.
Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Mr. T. Dovey.
Blackpool, North Shore, Dickson Rd., 10.45 and 6.30, Rev. W. Stephenson.
Blackpool, South Shore, Lytham Rd., 11 and 6.30, Rev. Arthur Whittaker.
Bolton, Bank St., 10.30 and 6.30, Rev. Fred Cottier
Bolton, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
Bolton, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. Toseland.
Boston (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. Kenneth Twinn.
Bournemouth, Un. Ch., West Hill Rd., 11, Rev. L. Redfern.
Bradford, Broadway Av., 3.15, Rev. Dudley Richards.
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock.
Bridgwater, Christ Ch., Dampier St., 11, Junior Church, 6.30, Supply.
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones.
Brighton, Christ Church Unitarian, New Road, 11, ——, 6.30, Rev. F. Ryde.
Bristol, Lewin's Mead Meeting, 6.30, Rev. J. H. Coram Davies.
Bristol, Oakfield Rd., Clifton, 11, Rev. J. H. Coram Davies, 6.30, Rev. J. Tyssul Davis.
Burnley, Unitarian Church, Trafalgar Street, 3, Miss Connie Thompson.
Bury, Bank St., 11, Rev. Scott L. Johnson, 2.15, Family Service, 6.30, United Service at Rochdale, Rev. G. Stanley Whitby.
Bury, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Service at Rochdale.
Bury St. Edmunds, Churchgate Street Chapel, 6, Rev. Wm. Haworth.
Buxton, Hartington Rd., 11 and 6.30, Dr. F. D. Meyer-Kluge.

Cambridge, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. Stewart Carter.
Cardiff, The West Grove Un. Church, 11 and 6.30, Rev. Eric Putin.
Carlisle, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. Carter.
Chatham, The Church of the Great Companions, Hamond Hill, 3, Rev. Will Hayes.
Chester, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. Williamson.
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. E. Stanley Peters.
Crowhurst Chapel, Atherton, 10.45 and 6.30, Rev. E. Glyn Evans.
Cork, Prince's St., 11.30 and (occ.) 7, Rev. W. A. Weatherall.
Cosley, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. Whiteman.
Crewe, Free Christian Church, Beech St., 6.30, Mr. Storer.
Crewkerne, Un. Ch., Hermitage St., 11, 2.45, and 6.30, Mrs. M. R. Dickin.
Croydon, Free Christian Church, Wellesley Rd., 11, Rev. J. P. Chalk.

Dean Row, 10.45, Rev. E. E. Wrigley. Styal, 6.30, Rev. E. E. Wrigley.
Denton, Wilton Street Chapel, 11 and 6.30, Rev. John Gill.
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. E. R. Green.
Ditchling, Old Meeting House, 10.45, 1st and 3rd Sundays, Rev. F. M. Ryde.
Doncaster, Free Christian Ch., Hall Gate, 11 and 6.30, Mr. W. Lloyd.
Dover, Adrian Street Un. Ch., 11.15, Rev. Ethel Kay.
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. G. Lee.
Dudley, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. Charles Easton.
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stephen P. Whitehouse.
Dundee, Un. Ch., Constitution Rd., 11 and 6.30, Rev. Albert Whitford.

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavender.
Evesham, Oat Street Chapel, 11 and 6.30, Rev. W. Priestley Phillips.
Exeter, George's Chapel, South St., 11 and 6.30, Rev. D. B. Fraser.

Gainsborough, Unitarian Ch., Trinity St., 3.15, Rev. H. W. Kendall.
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith.
Glasgow, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. Alexander Reid, 7, Study Circle.
Glossop, Hamilton St., 10.45 and 6.30, Rev. H. G. Woodford.
Godalming, Meadrow Chapel, 3.15, Family Worship.
Guildford, Ward Street Church, 11.15, Mr. I. W. Bond.

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. Lee.

HALIFAX, Northgate End, 10.45 and 6.30, Supply.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. G. L. CLARKE.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Road, 6.30, Rev. J. M. HALL.
HORWICH, Unitarian Free Church, 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Ch., Joseph St., 6.30, Rev. JOHN HINKINS.
HULL, Park St. Ch. (Un.), 6.30, Rev. R. PHILIPSON.

IPSWICH, Unitarian Ch., Friars St., 11, Rev. WILLIAM HAWORTH.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11, Rev. STANLEY MOSSOP, 6.30, Confirmation Service, Mr. A. W. COWBURN, Rev. ALFRED HALL, Rev. STANLEY MOSSOP. Good Friday, 11, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE. Maundy Thursday, Communion Service, 7.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, Rev. G. E. HALE.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LEIGH, Unitarian Church, Twist Lane, 10.45, Children's Church, 6.30, Mr. RALPH E. GODDARD.
LETCHWORTH, Vasanta Hall, Gernon Walk, 6.30, Rev. R. W. SORENSEN.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD. Maundy Thursday, Communion Service, 8 p.m.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. BRIAN L. GOLLAND.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHIRVELL PRICE. Good Friday, 11, Rev. E. S. PRICE, Rev. L. A. GARRARD.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Effra Rd., 11, Rev. H. H. CHEETHAM.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT. Maundy Thursday, March 22, Devotional Service at 8.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE. Good Friday, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Ilford High Rd., 6.30, Rev. H. H. CHEETHAM.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. VICTOR FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. VICTOR FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 3.30 and 6.30, Anniversary Services, Rev. W. WADDINGTON.
LONDON, Newington Green Un. Ch., 6.30, Mr. J. REECE WALKER.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. WALTER LONG.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. F. HANKINSON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Mr. L. B. HOPKINS.
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. G. J. G. GRIEVE.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Supply.
LOUGHBOROUGH, Victoria St., 6.30, Mrs. F. A. FAULKES.
LYTHAM ST. ANNES (ANNESLEY), Unitarian Church, Chanting Rd., 11 and 6.30, Rev. HERBERT CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Mrs. MCNEIL HELTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Mr. W. LAMPTON.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
MANCHESTER, Rusholme St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Student, 6.30, United Service at Rochdale.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Brinchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45, Rev. KENNETH TWISS, 6.30, ——.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MOBBS.
MIDDLETON, Old Road Chapel, 6, Rev. JOHN EVANS.
MORECAMBE (see Lancaster).
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOONE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.

NANTWICH, Old Chapel, 6, Mr. F. A. GERRARD.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Ladies' Sunday.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOONE.
NORTHAMPTON, Kettering Rd. Ch., 11 and 6.15, Supply.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. GORDON BOLAM, 6.30, Rev. H. W. KEMSHALL.

OLBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GORE.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, REV. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Rev. H. MAQUIRE.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11, Rev. E. H. KERSLEY, 6.30, Fellowship Service.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PENN.
PONTYPRIDD, Unitarian Church, Morgan Street, 6, Rev. A. R. TAYLOR.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.

RAWTENSTALL, Unitarian Church, Bank St., 10.45 and 6, Supply.
RINGWOOD, Hants, The Meeting House, 11, Rev. E. PENN.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30, Rev. WILLIAM BEER, 6.30, Bury District Group Service, Rev. G. S. WHITBY.

SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. W. T. WILKINS. 6.30, Mr. C. H. GREEN.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Rev. E. A. DAVIES.
SHEFFIELD, Upper Chapel, 11, Rev. G. S. WHITBY, 6.30, Dr. F. T. WOOD, Good Friday, 1 p.m. Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. J. E. M. KAY.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Miss M. GRIFFITHS.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Rev. F. J. HAMBLIN.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINEY.
SWANSEA, Unitarian Ch., High St., 6.30, Rev. B. VINEY.
SWINTON, Swinton Hall Rd., 10.45 and 6.30, Anniversary Service, Rev. G. D. FOOTE.

TAVISTOCK, The Abbey Chapel, 6.30, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KERRIL.
TORMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.

WAKEFIELD, Westgate Chapel, 10.45 and 6.30, Mr. E. SHAW.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR W. HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DEAKIN.
WARWICK, High Street Church, 3, Rev. T. J. JONES.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road Church, 6.30, Mr. H. L. STITCH.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS.
WOLVERHAMPTON, All Souls Church, 6.30, Rev. P. C. WHITEMAN.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.

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CHRISTENING

LIVESEY.—The infant son of Edward J. B. Livesey and Margery Livesey (née Isaacs) was given the names of Henry Edward Graeme at the Christening which took place at the Unitarian Church, West Hill Road, Bournemouth. The Rev. Lawrence Redfern conducted the Service.

DEATH

WARREN.—On January 26, 1951, Dorothy Mary, the elder daughter of the late John Crosy and Mary Frances Warren, of 78 Sherwood Vale, Nottingham. Interred at Wilford Hill, Nottingham, following Service at High Pavement Chapel, January 31, the Rev. C. Gordon Bolam officiating.

SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St. 11, Rev. W. P. JAMIESON.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

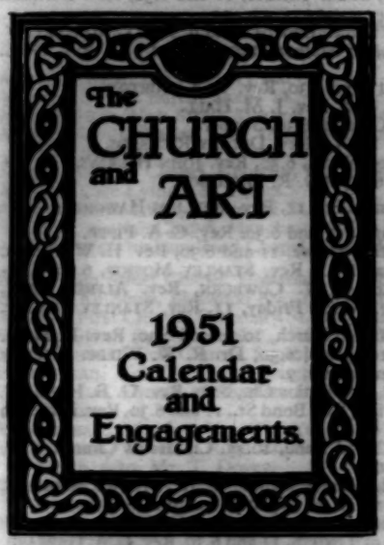
NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAURICE C. RUTTER.

Art in the Service of the Church



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THE SUNDAY SCHOOL ASSOCIATION

117th ANNUAL BUSINESS MEETING
will be held on
Tuesday, April 17, 1951, at 2.30 p.m.
At 14 Gordon Square, London, W.C.1

Chairman: REV. W. M. LONG
Agenda: Annual Report and Statement of Accounts
Election of President and Committee
Presidential Address by REV. W. WADDINGTON, B.A., B.D.
REV. H. H. CHEETHAM, *Secretary*

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